

# Franciscan Herald and Forum

**W**hoever  
says anything  
evil to a poor  
man insults  
Christ by it.

St. Francis of Assisi

# Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

**Manager**—Albert J. Nimeth, O.F.M.

**Editor**—Mark Hegener, O.F.M.

**Associate**—Xavier Carroll, O.F.M.



Published monthly at 1434 W. 51st St. Chicago 9, Ill., U.S.A., Tel. YArds 7-2100

Entered as second class matter March 23, 1940, at the Post Office at Chicago, Illinois, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1934.

\$2.00 a year; 20c a copy

COVER TEXT: "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Mt. 25, 40). This brings us to the very heart of Christianity. God has united humanity into a closely knit family, whose God-given vocation is to form a Body pulsing with the living stream of grace, and of which the Incarnate Word is the Head. In other words, union and mutual aid are its necessary functions. God is love. Those who have banished charity by cutting themselves off from their brothers, by closing their eyes to their distress, by giving them but a barren sympathy, will find His countenance unbearable. What is the remedy? There is only one: to return to the golden rule: to consider, respect, love, help and serve Christ in the humblest of His brothers.

## OFFICERS OF THE "THIRD ORDER OF ST. FRANCIS IN NORTH AMERICA"

### BISHOP PROTECTOR NCWC

Most Rev. Richard J. Cushing, D.D.

Archbishop of Boston

### DIRECTIVE BOARD

The Very Rev. Provincial Superiors

### EXECUTIVE BOARD

Fr. Conrad Polzer O.F.M.Cap., chairman

Fr. John McGuirk T.O.R., vice-chairman

Fr. Adolph Bernholz O.F.M.C., councilor

Fr. Philip Marquard O.F.M., secretary

Wm. E. Corcoran (3), consultant-treasurer

Leo Leddy (3), ass't. treasurer; James

Barry Jr. (10), publicity director.

### EXECUTIVE SECRETARIAT

8140 Spring Mill Road,

Indianapolis 20, Ind.

### EXECUTIVE TREASURER

Wm. E. Corcoran, 825 Academy Ave.,

Cincinnati 5, Ohio

### PUBLICITY DIRECTOR

James P. Barry Jr., 2095 Vinewood Ave.,

Detroit, Michigan

### PROVINCIAL HEADQUARTERS

The Rev. Fr. Commissaries

1. 645 S. Irwin Ave., Green Bay, Wis.

(O.F.M.)

2. 310 E. 24th St., New York 10, N.Y.

(O.F.M.)

3. 1615 Vine St., Cincinnati 10, O. (O.F.M.)

4. 135 W. 31st St., New York 1, N.Y. (O.F.M.)

5. 1434 W. 51st St., Chicago 9, Ill. (O.F.M.)

6. 133 Golden Gate Ave., San Francisco 2, Cal.

(O.F.M.)

7. Commissariat of the Holy Land, Brooklyn

Washington 17, D.C. (O.F.M.)

8. 1852 W. 22nd Pl., Chicago, Ill. (O.F.M.)

9. 220 37th St., Pittsburgh 1, Penn.

(O.F.M. Cap.)

10. 1916 N. 4th St., Milwaukee 12, Wis.

(O.F.M. Cap.)

11. 754 Gun Hill Road, New York, N.Y.

(O.F.M. Cap.)

12. 806 11th St., Altoona, Penn. (T.O.R.)

13. Third Order Villa, Garrison, New York

(O.F.M. Cap.)

14. St. Mary's Minor Seminary, Crystal Lake,

(O.F.M.C.)

15. P.O. Box 546, Middleburg, N.Y. (O.F.M.)

16. 461 Richmond St. N.W., Grand Rapids

Mich. (O.F.M.C.)

17. St. Francis College, Loretto, Penn. (T.O.R.)

18. 1928 Main St., P.O. Box 218, Dewitt, Mich.

(O.F.M.)

19. 225 Ackerman Ave., Clifton, New Jersey

(O.F.M.)

### EAST

20b. 200 Michigan Ave., La Canada, California

(O.F.M. Cap.)

### WEST

20b. 1541 Golden Gate, Los Angeles 26, Calif.

(O.F.M. Cap.)

21. 4848 Ellis Ave., Chicago 15, Ill. (O.F.M.)

22. 212 Lafayette St., Newark, New Jersey

(T.O.R.)

23. St. Hyacinth Seminary, Granby, Conn.

(O.F.M.C.)

24a. 2010 Dorchester St. W., Montreal P. Q.,

Canada (O.F.M.)

24b. 2080 Dorchester St. W., Montreal P. Q.,

Canada (O.F.M.)

25. Franciscan Monastery, Kennebunk Port,

Maine (O.F.M.)

26. 460 8-E Ave., Limoilou, Quebec, Canada

(O.F.M. Cap.)

27. 4160 Lorain Ave., Cleveland 13, Ohio

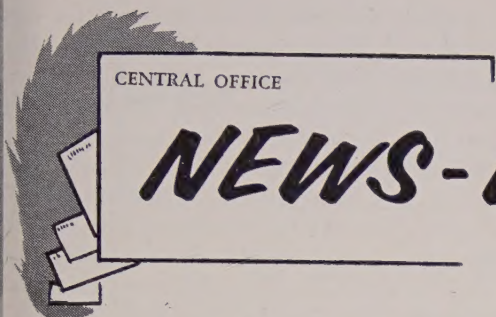
(O.F.M.)

28. Mount St. Francis Retreat House, Cochrane,

Alberta, Canada (O.F.M.)

29. 4 Ponus St., New Canaan, Conn.





CENTRAL OFFICE

# NEWS-LETTER

## Clarius Explendescit

APOSTOLIC LETTER DECLARING ST. CLARE PATRONESS OF TELEVISION

February 14, 1958

August 21, 1958 *Acta Apostolicae Sedis*

Translated by Xavier Carroll O.F.M.

**T**HROUGH THE KINDNESS of divine wisdom, the human genius for producing inventions that compel the admiration of all continues to develop and especially in these times. The Church, far from being opposed to these advances in culture and the technical arts, is not only happy over these new aids to knowledge and daily living, so long as they are put to good purposes, but makes free use of them in teaching truth and promoting religious ends. Among these cleverly devised inventions is numbered television, an instrument "whereby viewers may see and hear distant events at the very same time as they are happening almost as though they were present at them" (*Miranda Prorsus*).

It escapes no one—and we ourselves have already pointed it out—that this wonderful invention can be the source of the greatest usefulness and, at the same time, the greatest dangers. It makes available an unusual opportunity to reach souls, even within the walls of the home. Therefore it is apparent that this invention is in need of heavenly surveillance whereby evils may be avoided and good and even salutary uses may be fostered. A fitting Patron of television is Saint Clare who, as we recall, on a certain Christmas eve in Assisi, as she lay ill in the dormitory heard, as though he were present, the pious chant swelling at the sacred services taking place in the church of St. Francis, and also saw the crib of the Divine Child. Therefore, may Clare, so distinguished for her shining purity and so generous in offering heavenly light in times of darkness, take this invention under her care and provide that the truth and virtue which must underly the civil order may burn the more brightly by reason of this remarkable instrument.

Therefore, we gladly comply with the request which our Venerable Brother Joseph Placid Nicolini, Bishop of Assisi, the moderators of the four Franciscan Families and other distinguished men have made to us and with which many Cardinals of the Holy Roman Church, Archbishops and

Bishops have been in accord. Since such is the case we therefore, after consultation with the Sacred Congregation of Rites, with full understanding and mature deliberation, make, constitute, and declare, with the fullness of our Apostolic authority, by virtue of these Letters and in perpetuity, Saint Clare, the Virgin of Assisi, heavenly Patroness of Television, together with all the privileges and liturgical honors becoming a Patron of this kind. Anything whatsoever to the contrary is not withstanding. This we declare and establish, directing that these Letters present be preserved firm, whole and efficacious; that they accomplish and obtain their full and entire effects; that they be fully supported now and in the future in all things to which they have reference now or in the future; that they be thus rightly understood and defined; that henceforth anything not in accord with these, by whomever or whatever authority it be attempted, whether knowingly or unknowingly, be null and void.

Given at St. Peter's in Rome, under the seal of the Fisherman, this Fourteenth day of February, 1958, the 19th year of our Pontificate.

POPE PIUS XII

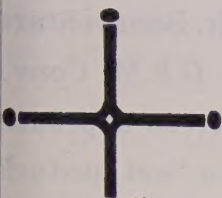
## English Translation of International Constitutions Approved

Through the Religious News Service the Executive Secretary of the Third Order, Fr. Philip Marquard O.F.M., was notified that the English translation of the International Third Order Constitutions have been approved in their translation. As soon as the translation is in hand, they will be published for distribution to the Provinces. We have just received the official translation of the Constitutions in German. The booklet also contains the full text of the Third Order Rule, the document of the Sacred Congregation of Religious approving the Latin version of the Constitutions, the decree of the four Ministers General approving the German version, the Apostolic Constitution "Misericors Dei Filius" of Pope Leo XIII promulgating the present Rule of the Third Order, the allocution "Franciscan Vision of Life" of Pope Pius XII of July 1, 1956, together with table of contents and a very complete index to the Constitutions.

## The Marrow of the Gospel

Directors and tertiaries who are deeply interested in applying the spirit of the First Order rule to Third Order life will welcome the publication of *The Marrow of the Gospel* translated and edited by Ignatius Brady O.F.M. This book is a study of the Rule of Saint Francis made by a group of German scholars. In studying the spirit of the First Order Rule, light is also thrown on the Rule of the Third Order and the basic concepts of "Brotherliness," "poverty," and other Franciscan virtues are brought out strikingly in this fresh approach to the Rule of the Friars Minor. Directors looking for conference material will find here a rich source of supply. (Franciscan Herald Press, 356 pages, \$5.00).





# FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

NOVEMBER, 1958 VOL. XXXVII NUMBER 11



## *Can We Change the Climate*

**T**HE WISDOM OF AGE SEEKS means to accomplish a goal. Youth's enthusiasm sees the goal already attained and flies over all obstacles to it.

St. Francis was like that. And the movement he enkindled and which is fired constantly through the centuries comes from youthful souls (though bodies may be aging and aged!) whose minds and hearts run a direct and simple route from concept to goal.

Obstacles mean nothing if the prize is worth the running.

The Third Order, in its youthful enthusiasm a few years ago, undertook to change the flow of a whole generation away from the sucking ensnarement into drain-like swirl of secularized Sundays. It undertook to change a conscience-climate that had allowed Sunday to pass into desuetude. "Stop! Don't Shop On Sunday" was the first slogan and it took shape and form in writing, in posters, in stickers, bumper posters. Organizations in the Church took up the plea. A pamphlet was produced by Ave Maria Press that announced the slogan on its very cover and it was sent out to every pastor in the country.

Legislators have argued the point; laws have been introduced on state and local levels. Supreme courts of states have ruled for and against such legislation.

And though law can support a precept, still it rests with us to continue to educate the public conscience. The articles that follow were a symposium given by tertiary youth at the Third Order Youth Convention. They manifest not only the enthusiasm of youthful idealism but the practical wisdom of seeking means to implement the accomplishment of the goal.

Every fraternity council can ponder these articles and pass their contents on to its membership. Tertiaries of America have, we believe, shown that their lives and their actions have succeeded in changing the Sunday Shopping climate!

At the Third Order Youth Convention held at St. Bonaventure University in August, Fr. Raymond Oosdyke O.F.M. Conv., former Commissary Provincial (16) brings a fresh approach to the idea of "penance" by telling the youth to "get unstuck from this world" . . .

## *Our Lady of Lourdes and Penance*

By Raymond Oosdyke O.F.M. Conv.

**I**F YOU HAVE EVER been to Lourdes, the first thing that strikes your eyes as you descend from the train is the huge bulk of the Pyrenees Mountains huddled together like so many football players. Mountains have their own peculiarities. In Spain, they seem like so many purple stars fallen from Heaven; in Portugal, they are clothed with the grey of St. Francis; and in Italy, they are all wearing white plumed hats.

### **The Shrine of Lourdes**

After you walk through the great iron gate guarding Our Lady's shrine, you find yourself in Shrine grounds, having the atmosphere of an open-air cathedral. There are Stations of the Cross with figures so life-like and life-sized that you feel for Our Lord and Our Lady's sufferings. Then there are the great spires pointing to Heaven where Our Lady came from in order to appear here—the spear-like spires of the tripled tiered Church of the Rosary. There are no signs requesting no smoking or silence and yet no one smoked, and over the entire grounds was an air of reverential silence.

Let me give you an example. One day there were over a thousand men from the Belgian army and the next day about five thousand from the French army; and if you don't believe the Shrine atmosphere does something to you, you should have seen these soldiers going from the Stations of the Cross to the Grotto and all the time with the reverence of seminarians.

I have only mentioned French and Belgian, but at Lourdes I met more nationalities than at any other place in Europe, perhaps Vatican City excepted. Here you see dark Italians, blond Germans, strapping Irish from Shannon, very reserved Englishmen, a lanky Scot in gay kilts, a medical student from Australia, a colored priest from Africa—here was really the United Nations representatives from practically all of the countries of the world strung together like beads on a Rosary and the chain that united them was love for the Mother of God—a devotion that encircles the globe.

All pilgrims to Lourdes go right down to the Grotto where Our Lady appeared to Bernadette. You look up at the stony hillside and in the lower



right hand corner of this rock is the natural niche where Mary stood. Now a statue stands there in the pale blue and white—the way Bernadette saw her. On either side of the Grotto are grim racks of crutches and braces. In the Grotto stands a small unpretentious altar; out in the open are rows of kneeling benches.

I suppose one of the greatest thrills of my life was to stand beneath the very spot where Mary stood and there hold up her Divine Son in the Sacred Host. But the whole atmosphere of Lourdes seems filled with the supernatural. You feel that you only have to lift your hands in prayer and Our Lady will put those prayers directly into the Hands of God.

### A Day at Lourdes

In the morning after Mass the baths of Lourdes receive a constant flow of pilgrims, some sick in body, some in soul, who slip into the cold, miraculous water. Ever so often the same Blessed Mother who asked her Son to change water into wine at Cana, obtains from her Son, through these waters, a complete change from sickness, spiritual or physical, to blessed health.

In the afternoon at 4 o'clock there is the Procession with the Blessed Sacrament. All the bells ring out wildly in the towers, announcing the triumphal entry of Jesu Hostia into the Shrine grounds. Already assembled from the hospitals of the world is every type of patient and malady. Now the procession begins with little girls dressed in the peasant garb of Bernadette, followed by candle-bearing altar boys. Then under a canopy of green and gold comes Our Lord himself, humbly hiding his divinity just as he did at his entry into Jerusalem, but with the same infinite love for poor suffering humanity. Prayers are

recited and hymns are sung. It is during this procession that most of the miracles take place, the biggest being those that cannot be seen, namely, not a man standing up from his wheel chair, or wildly throwing away his crutches, but someone touched to the heart and cleansed from the leprosy of sin.

In the evening Lourdes has a Candle light procession. Imagine over a mile long march of men and women winding in and around the Shrine park, each carrying a candle and praying the Rosary. The whole flickering procession looks like a glittering rosary of golden beads. Then in front of the Church, the vast throng sings the Hymn of Lourdes with its recurring Ave, Ave, Ave Maria. You recall what Our Lady predicted: "All generations shall call Me blessed," and your heart thrills as you realize—this is it!

Lourdes seems filled with groups of volunteer stretcher-bearers. You can tell them by the distinctive leather or linen harness looped over their shoulders. Who are these men? Anybody! Bakers, barons, lawyers or laborers, they give of their time from a few days to a few months. Sometimes they put in fourteen hours a day as train loads of suffering humanity lying like the crucified on beds of pain beg to be taken to the Grotto or the baths of Lourdes. And this is what strikes you most at Lourdes—inside Lourdes people are better, piety toward God, love for his Mother, kindness toward our neighbor, hover in the sacred air. Human beings seem completely taken with honoring God and his Mother, and secondly to love and help their neighbor. No one has ever visited Lourdes without experiencing something of the Love of God and Our Lady. How explain it, but that the Mother of God once stood in this place and her spirit lingers over it.

## Main thought of this convention

But what is most easily forgotten and so seldom mentioned is that in the ninth apparition, Our Lady asked Bernadette for penance and wanted all who visited her and who called on her to do penance.

You know I can never meditate on the fourth Station of the Cross without thinking of how hurt Our Lord must have been to see his Mother suffering so. For example, "No matter what you do to me, with the help of God's grace I'll forgive you, but if you hurt my mother, God help you, because I'll need a special grace to forgive you." And to think Jesus forgives us the hurt we have done to His Mother.

And that's why Our Lady, whose mind, heart, and will were ever perfectly attuned to the mind, heart, and will of her Divine Son, in each of her apparitions has asked for penance, for reparation, for mankind to stop breaking the Heart of her Divine Son.

## Everyone a Child of Mary

But in simple language and method how can *you* go back home and do the penance your Blessed Mother calls for?

Some days ago it was pointed out to me that the Spanish word for conversion literally means *to become un-stuck*. Notice how much sharper that is than the word "detached," or even to "turn your back on." You know what it means to be stuck to, or to be stuck on someone, to be stuck on the world which is Christ's greatest enemy. Look how the world dresses for summer. Listen to the words in its so-called love songs. Hear it teach that pleasure is the main purpose of life. It speaks of love, but never of sacrifice. It calls for night and day enjoyment. Now, being human, how are

you going to get un-stuck from all that?

Well, everyone of you calls yourself a child of Mary. And you should. But don't forget that Mary was also one of us. In all things except sin Mary was one of us. The soft winds and rains of spring were gentle on her face. The Palestinian summer sun bronzed her face and the winter winds chilled her. Wasn't her little home like any other in the quiet village of Nazareth? A spinning wheel by the hearth, brown crusted bread in the oven, a jaunty plume of blue smoke curling from the chimney. It was between the fireplace and the well, between the loom and the broom, between the kitchen and her garden, Mary passed uneventful hours of a life as ordinary as yours and mine.

If you want some colorful or dramatic patron among women saints, you would do well to skip the ordinary house-wife of Nazareth. If you want someone glamorous to imitate take St. Joan of Arc, in silver armor on a stately white charger, leading an army into battle. Or take St. Catherine of Siena, the counsellor of Popes and Kings, actually going back and forth across Europe making peace between enemy camps. Or take St. Elizabeth of Hungary, a glittering Queen, living her life of hidden sainthood in the pomp and glory of a medieval court. But never forget the highest saint in Heaven is still a simple mother, a quiet home-body, whose world was bounded by walls and windows.

And for this very reason I want you to take her for your Mother and model. To the indifferent glance of this world are not all of you just ordinary people? You'll go quietly back to your hometown, and I'll go back to the sleep quiet of the Amish and Menonite Indiana country-side. Nobody knew of our coming here and



one will meet us with a brass band when we come home. In fact, one of the best friends may see us carrying a valise and say, "You been away?"

So like Mary, we live a very common place and ordinary life. But why don't you take just one additional step and like Mary (un-stuck from this world) live that common place life for God? Don't you see that every time Mary built a fire on the hearth, she could say, "I'm warming this room for God." Everytime she set the table, "I'm setting this table for God!" And whatever she did was done for God. An ordinary, commonplace life? Absolutely! But an ordinary and commonplace life lived for God.

Can you do that? Can you go back to me to work, to school, to the same place and duties you left to come here and live the rest of your life for God, like Mary? You Can! It should be as simple as these five words, "All for Jesus through Mary." Say this frequently during the day and I don't care if you work in an office or drive a truck, whether you operate a switch board or ironing board, whether you fill stomachs or gas tanks, the good God will accept all you say and do as little act of penance or reparation.

How many hours do you give to God in a week? I mean directly and specifically to God. Count your Sunday Mass and even daily Mass, your night and morning prayers, your daily Mass, and if you don't give God more than three to six hours a week, at the end of seventy years what a pathetic little pile of merit for Heaven compared to the massive mountain of life lived, and work done, but useless for eternity.

But say daily, "All for Jesus through Mary," and you make out of your school desk, kitchen table, your work bench or office desk an altar on which

all is sacrificed to God. Naturally in order that your work be acceptable to God you must be in the state of grace. God doesn't accept offerings from hands that are filthy.

My classmates from the West used to say, "Nothing can compare to a Wyoming sunset." Since then I read that these most gorgeous sunsets are caused by our central sun pouring its golden beams on millions of tiny particles of common dust hanging in the atmosphere, giving us the purples and pinks, the orange and scarlet that turn the western sky into a autumn hillside of color. Just so, this central good intention turns every word and deed of our common ordinary everyday life into a beautiful spectacle in the eyes of God.

### **Love, sacrifice, and penance are synonymous**

After all love has never been shown by one great act. It is always a series. God's love is serial. It is a demonstrative love shown over and over again. So is that of God's Mother; so was that of our parents. So must ours be. Let's prove that.

God's love shown in the works of creation took six days or epochs. God's love was shown to his chosen people in the form of prophets and leaders. Finally, God sent His only begotten Son, as one of those for whom he had done all things—he sent him in the form of Man. The God-Man.

Now, "greater love than this no man hath than to lay down his life for the one he loves." Love can do no more. Notice therefore when you speak of the love of God, it can never be classified as sentimental or selfish.

Recall that scene in Our Lord's holy life when the women of Jerusalem wept over him. They had reason to weep. They saw him who had worked so many miracles with his brow encircled with ugly thorns, his

battered body bent beneath a heavy cross, an innocent man unjustly condemned to a most cruel death. And they wept. But Jesus turned to them as if showing he didn't want their sympathy and their pity, for he says, "Weep not for Me who am innocent, but weep for yourselves and your children." He wants their *love*, but not the kind that would weep at seeing an innocent man beaten and condemned, but a love that would weep *because of what sin had done to the person of God!*

Believe me, there is a greater potential for love and sacrifice in the hearts and minds of men *now* than at any other time in the last 400 years, otherwise whence came the false devotees numbering in millions who sacrificed their all for totalitarianism, from whence the fanaticism, the burning zeal, and blazing devotedness of the Communists. I'll tell you. People are tired of a liberalism that denied there was a truth or love worth dying for and therefore one worthy to live for. In this so-called age of ease and luxury how did a couple hundred thousand American men make the complete sacrifice of their lives in World War II and the Korean Conflict? except that there was a tremendous reserve for love and truth in their hearts for which they even were willing to die.

Love and suffering are universal. This generation may one day be classified by historians as the most unhappy that ever lived unless it learns that love and sacrifice are synonymous. Sacrifice and love are siamese twins. For example, there is no quantitative difference between the two since there is no difference between a toothache in Khrushchev and a toothache in a saint. There is no difference between a Carmelite or Poor Clare in fasting from meat and sweets and a fat lady

dieting from the same.

What makes the difference between suffering and sacrifice, between fasting and dieting? One word! Love. The unselfish love of God. Sacrifice without love of God is suffering; suffering with and for the love of God is sacrifice.

The Trappist monk who gets up at 2 A.M. to pray for the sins of the world is undergoing the same discomfort as the milkman or baker; but what a difference in their intention and attitude of soul.

I think people work hard enough, suffer enough, are lonely enough, but so much of it is wasted, by not ending it or offering it for the love of God.

You know why I think God became a Man—because he loved us, and his greatest disappointment in his disciples and us was worse than his physical agony on Golgotha. He wept through heart and bodily suffering and none of us would be able to say, "I don't know what it is to suffer."

## Conclusion

The only antidote for sentimentalism or selfish love is deep personal, self-sacrificing love for Christ, or otherwise you are going to go home as lonely as you came here, you're like the little child sent to bed, who came back to complain, "I don't want to be there alone." Mother said: "But Jesus is your pillow." "I know that, but I want someone with skin on."

We all want someone with skin on—perhaps that's why God became a Man.

St. Bernard said: "We are attracted to fall in love with Christ because of his humanity. For example, was Jesus ever loved in a more human way than when at the Last Supper John rested his head on the bosom of Our Lord?"



Look, you people came here for something. You want to take home something. Well, then listen to this. We need to come out of this Convention with a Crusade! Not political, in which men put their trust and confidence in a fellow human being. Not in the kind that sent the Catholic Church out of the world out to free the Holy Land. We need a Crusade in which you tertiaries would be so *un-  
back from this world* that you would be to go against its ideas of dress, ease, and loyalty. A Crusade for penance that Our Mother asked of us a hundred years ago and is more needed in the world peace now than it was then. There may have been several thousand words in this address but all I ask you to remember in order to perform the penance Our Lady asked for at Lourdes is five—"All for Jesus through Mary."

For I can hear our Blessed Mother say to you and to me right now the same words our own mother's said so often, but Our Lady has a slightly different inflection in her voice as she says, "My child, what on earth are you doing for Heaven's sake?" ●

---

New York—(NC)—A "Sunday Code for Catholics" urging proper observance of the Sabbath, has been issued here by a group of Catholic lay men and women in the business world.

Advocates of the code seek to pledge Catholics not to do "any unnecessary buying, selling or shopping on Sunday." It calls for "deeper family unity through Sunday family worship."

The code was drawn up by members of the New York Professional Sodality, composed of Catholic professional men and women.

It was made public during the Sodality Congress of the Lay Apostolate, held here and attended by some 2,000 delegates from all over the U.S. and Canada.

The text of the code follows:

To keep holy the Sabbath day—

—I WILL be on time for Sunday Mass.

I WILL devoutly participate in offering the Holy Sacrifice by using the missal.

—I WILL adopt as my general practice the reception of the Holy Eucharist each Sunday.

—I WILL join in the prayers for peace and the conversion of Russia at the end of the Mass.

—I WILL attempt to foster deeper family unity through Sunday family worship.

—I WILL support the Church in every way in which my talents or my resources can advance the cause of Our Lord.

—I WILL seek that rest and relaxation that befits the Sabbath and strengthens family ties, remembering that my conduct gives good or bad example.

—I WILL take advantage of the leisure provided on this day to broaden my knowledge of Christian principles and teachings as found in the many Catholic publications.

—I WILL NOT perform any unnecessary servile work.

—I WILL NOT do any unnecessary buying, selling or shopping on Sunday.

—I WILL remember that the activities of Saturday, the eve of the Lord's day, should fittingly prepare me for, and not interfere with the reception of the great blessings and graces God has reserved for me on his day.

# How Youth Can Sanctify the Sunday

## For God

**I**T IS EARLY EVENING in a small fishing village on the eastern side of the Jordan River known as Decapolis. A crowd was gathered respectively about the tall, majestic Figure of the Prophet from Galilee, the Christ. Then a new figure, a young man, comes into the group. From his costly and well-groomed appearance, it is evident that he is not only wealthy, but a respected man of authority and position as well. The crowd, noting his authoritative mien, separates and permits him to walk unmolested straight to the Figure in the center of the group. Dropping to one knee with a gesture of sincere courtesy and deference, the young man addressed himself to Jesus:

"Good Master, what must I do to possess everlasting life?"

We are told that Christ looked down at the earnest, straight, well-groomed youth who knelt before Him and then gave one simple answer—a formula so clear-cut in its eloquence that there was no mistaking it—

"If you wish life eternal, keep the Commandments!"

\* \* \*

We Catholics realize full well that our eternal salvation does not depend on Faith alone, but also on keeping the commandments. Our Faith teaches

us what God is, what he has done for us, and what he has destined for us in the next life. But we must also know the Will of God and do it. Now this Will is expressed very clearly for us in the Ten Commandments. Therefore, it is just as important for us to keep God's Commandments as it is for us to believe in him. And high on the list of Commandments is the one which refers to the way in which we expect, or more precisely, demand that we honor him on a special day.

God left nothing to man's weak interpretations when he explained his Commandments. Concerning the third he emphatically stated: "Observe the day of the Sabbath, to sanctify it,

As the Lord your God has commanded you.

Six days shall you labor,  
And shall do all your works.

The seventh is the day of thy Sabbath.

That is the rest of the Lord.  
(Deuteronomy 5, 12-14).

The importance of forming a social conscience built around the true nature of the holiness of Sunday has been stated many times by both popes and bishops. Some years ago, our recent Holy Father, Pius XII, made this strong statement: "Sunday is the day of the Lord, and around this question the forces of good and evil rally in our world today. Upon the outcome of that struggle, will depend the way which our world will go."

By Sheil Shine  
St. Mary Academy



As early as 1884, the bishops of the Third Plenary Council at Baltimore emphasized that one important measure of a country's spiritual life is its observance of Sunday. Looking at the "decay of religion" in European countries, they traced a three-fold stage: first, grasping avarice which felt that it could not afford to spare the day to God. Then unwise governments, yielding to the pressure of these greedy merchants, relaxed the laws which for many centuries had guarded the day's sacredness—forgetting that there are certain fundamental principles which ought not to be sacrificed to popular caprice or greed. And last, when as usually happens, neglect of Religion had passed, by lapse of time into hostility to Religion, this growing neglect of the Lord's day was easily made use of as a means to bring Religion itself into contempt."

### Community Climate

To realize that this is actually happening in the United States one need only listen briefly to the clever advertisements on radio and TV, or check the ads of any large city daily paper. This is your favorite car-dealer inviting you to stop and look at our 1959 models. We are open all day Sunday for your convenience."—"Sunday Sale. All dresses on sale. Save! Live! Open all day Sunday from 9 to 5."—Then consider the number of people, among them so-called Catholics, who find Sunday not only a convenient shopping day, but also a most tempting time to catch up on chores. It starts out with just a few minutes weeding in the garden, then flows to a half hour of running the lawn mower, then to dismantling the car, building a new drive-way, hanging out the wash. What we often fail to see is that each one of our actions, however small, helps build a "Social

Climate." It may not be sinful, in one particular case, to spend an hour painting the front gate on Sunday. And it may not be sinful, at one time or another, to buy the groceries on the way home from Mass. But actions like these cause scandal, in the truest sense. These small deeds set an example, and added to the deeds of thousands like us, set a *community climate* in which it becomes easy to violate the Sabbath because "everyone does it."

What we need to do, then, in order to keep alive those beautiful ideals which God holds up for us in the Ten Commandments is to develop a truly Christian spirit which, by contrast to this pagan spirit, asks itself periodically: "What little extra things can I do to make my Sunday more holy?" For some years this Christian spirit has been aroused in the Third Order by many groups of tertiaries who have attempted by effective publicity to make Catholics and non-Catholics alike aware of their responsibilities in this regard. They have published pamphlets, written articles, given lectures. What then, can we, the Franciscan Youth, do to help to sanctify the Sunday for God?

### What To Do

If we would make practical and fruitful this apostolate, we must first of all know what has been done and is being done about it at the present time in order that our principles may be clear-cut and strong. Some valuable reading in this direction might be begun with the pamphlet, "Stop! Don't Shop on Sunday" by Bob Sensor. Through such reading and reflection we should be aware and firmly convinced that:

1. Sunday is an extra day of the week.
2. That Sunday belongs to God

and therefore must be kept holy.

"Give Sunday back to God, to Christ, to the Church" the Holy Father has pleaded. We, the Catholic Youth, can surely set an example here. All of us have been taught the beauty of the Liturgy; we have been told of the tremendous value of the Holy Sacrifice of the Mass. It may well be that our parents have, through the years, lost a bit of their youthful fervor and zest for the Mass because it has been so long since they have sat in a Religious Class, but we have the wonder and dignity of Christ's unbloody Sacrifice brought home to us by our Priests, Sisters and Brothers every year of our school lives. If we are to sanctify the Sunday, let us start with the source of all sanctity—the Holy Mass. Let us try to realize, as St. Francis did, the reverence with which we ought to attend every Holy Mass. Let us learn that spirit ourselves and then, when we have begun to grasp it fully, pass it on to others. Our enthusiasm will make it contagious, and with a bit of zeal, we should not find it difficult to inspire others to a like reverence and respect. And, while we are about it, how about the use of that Missal for Mass? We haven't outgrown it when we left Grade School; in fact, we ought to be understanding its use far more now than we ever did.

In many families it is absolutely taboo to read the Sunday funnies before Mass. Here is another worthwhile point; put first things first. Let's not clutter up our minds with the doings of Little Iodine or Dennis the Menace until we've first given them to God in the prayers of the Mass.

From the time, when, as first graders, we listened wide-eyed to every word that Sister said, we have been told that the true completion of every Holy Mass is the reception of Holy

Communion. If we are really in earnest about the apostolate of the sanctification of Sunday, ought we not to make a sincere resolution to receive Holy Communion at every Sunday Mass we attend? And to round out the possibilities of sanctifying Sunday in the Church itself, let's not overlook or pass over lightly the afternoon or evening devotions. Over the length and breadth of this land of ours are thousands of Catholic churches whose bells weekly ring out their appeal for worshippers for Sunday afternoon services to an utterly unheeding Youth. Could we not attend, and use our most persuasive powers to get others to attend, these devotions and thus change Sunday afternoon into a special afternoon for God?

As for the time on Sundays which we spend away from the Church, it too can be made holy as God commands that it should. One practical suggestion here is in the matter of clothes—for both boys and girls. Sunday is the most special day of the week and we should recognize it as such by the way we dress. Clothes for Mass should always be the most becoming and the best that we have, but we ought to stay dressed up the rest of the day, too. Overalls and slacks, blue jeans and bermudas may be all right the other six days of the week, but not on Sunday. This feeling of being dressed up lends a special dignity to the day.

Reading, too, can easily help to make the Sunday more holy for us. Why not keep on hand a good spiritual book, the lives of the saints or an inspirational book such as Bishop Sheen's works? The pamphlet rack in your parish Church will supply anyone with abundant material. Make it a "must" to spend at least a quarter of an hour every Sunday in reading

(See page 379)



# How Youth Can Sanctify the Sunday

## For the Family

**RESPECT SUNDAY!** Keep it for the family!" This challenging slogan is, at the present time, sounding like a clarion call through the streets, schools and the community centers of one of our large American cities. In Indianapolis, Indiana, an organization, calling itself by the simple title of **RESPECT SUNDAY INCORPORATED**, has begun a movement which can have momentous results if it is supported by enough enthusiastic and conscientious God-fearing people. Operating on the principle that "in union there is strength," this group has successfully elicited the support of many business and professional clubs, labor unions, churches, merchants' associations, the local Chamber of Commerce, and the State Teachers' Association. The primary objective of Respect Sunday Incorporated is to maintain a "moral climate" in the community such that business, except, of course, those essential to health, safety and the traditional Sunday recreation, will voluntarily remain closed on Sunday. The founders of the organization, greatly alarmed by the ever-increasing commercialization of Sunday, were prompted to take some specific action. They sincerely believe that all such business transactions, on the one day reserved for the worship of God, are detrimental to the best interests—the moral, the religious, and even the

economic—of the whole community and of the entire country. Using as their battle-cry the motto, "Respect Sunday—Keep it for the family!" the organization is currently waging a very effective war in favor of the Third Commandment — "Remember thou keep holy the Sabbath Day!" One of the methods used by the group is to distribute through churches, schools, clubs, and other such organizations, pledge cards which are to be signed by the head of the family and returned. An emblem embodying the motto is also available for display on wind-shields and shop windows.

### Day of Restlessness

Although this movement is admirable in its objective and its present results, it is doomed to a final death unless many families actually accept it as a positive challenge and make Sunday a day which our Holy Father, Pius XII, called "the day of happy reunion in the intimate circle of the family." One grave danger is that, after successfully combatting the moral disease of commercializing Sunday, we fail to win the battle completely by failing to keep Sunday holy. In that case we turn "the day of rest" into merely a "day of restlessness."

We need, as members of families, to be aware that Sunday is the special

by Cecilia Sevens  
St. Mary Academy

day when family members can put aside their weekday routine and, instead of going their separate ways, can spend time together and learn to grow in Christ-like love and devotion. But such growth calls for real planning and real practices.

Now, let's face it, teen-agers. Just how much have you contributed toward making Sunday a family day in your home? Today the voice of Youth can be heard in many places—raised in protest at wrongs and injustices, sounding approval for the good and the noble and the idealistic. Here, then, is our golden opportunity! Here is our chance to make better our little world.

How are we to go about it? No one can give a guaranteed blue-print for success, but here are some suggestions which you can translate, tactfully and enthusiastically into effective measures for a fuller observance of the Lord's Day in your own family.

First, a successful family Sunday usually begins on Saturday. By Saturday evening the house should be spic and span, with groceries in the refrigerator and deep freeze and, if it is summer time, flowers around the house, on the table and in front of the family shrine. A restful, expectant attitude should pervade the household, from Mother and Dad down to the youngest. Monsignor Martin Hellriegel of St. Louis, a veteran "lobbyist" for the cause of sanctification of Sunday by the family, emphasizes that simple home decorations can help set Sunday apart. "Even where a home is not blessed with an abundance of earthly things" he says, "there must be expressed in some measure—be it only a flower on the table—the difference between Sunday and the rest of the week. Externals such as this are never insignificant when they proceed from love."

Then, on Sunday itself, whenever possible, go to Sunday Mass together as a family. Occupy the same pews each Sunday (you can if you get there soon enough!) and receive Holy Communion together. This is the proper introduction and atmosphere for the sanctification of Sunday for the family and sets the pace for a day spent happily together.

Afterward, there is the matter of family meals. The altar table and the dinner table are both centers for the restoration of family life and of Sunday observance. Sunday meals should be festive. Both boys and girls alike can assist in this. Persuade your mother to set the table in the dining room; to bring out the good china; to use a beautiful clean tablecloth; to lay out her wedding-present silver. All the older members of the family can and should help (if only by suggestion and planning) to develop the extra special culinary arts for the glory of God. The meals themselves should be leisurely affairs with prayers said aloud before and after and with each member enjoying the company of the others, instead of hastily finishing the meal in order to make a date on the other side of town. If each Catholic family were to adopt as an inviolable rule that every member of the family must be present for every meal, by Sunday how far this one rule would go in the direction of unification of families.

### Family Prayer

We, as young Catholics, must learn how to live successfully — and this means in a Christlike, refined, and loving way—with our own families. There are so many organizations that are hard at work trying to tear the family apart; we young people must take a firm stand and refuse the attractive offers to spend Sundays away from our own family circle. We must



learn to enjoy our families, and that calls for effort and unselfishness and active charity. The matter of Sunday recreation will be dealt with in the next paper, but allow me to say here that practically all such recreation should be, and can be, in the family circle. Prayers, meals, recreation—we, as Catholic families, sanctify the Sunday by doing all of these things together.

We might borrow, with profit, the slogan of Father Patrick Peyton, of "Family Rosary" fame, "The family that prays together, stays together." Meal prayers, of course, should be in common, Mass and Holy Communion, too, but could we not also manage to kneel together—Mom, Dad, and all the children, at some special, scheduled time on Sundays for the Rosary? And what of family reading? Are there any families who still enjoy a quiet hour or two when Dad or Mother reads aloud to all? Sunday is the ideal day for fostering such reading.

"Give Sunday back to God, to Christ, to the Church, to peace, and to the happiness of families," the Holy Father has asked. We must be firmly convinced of our duty to each—to God, to the Church, to our families and then, having re-established our scale of values, the next most impor-

tant thing is to do some advance thinking and planning. In that way, the whole family can definitely schedule many happy hours together, instead of suddenly discovering, after the dishes are washed, that Mother, and Dad, and Timmy, and Susie, and Bill, and even the babies are all running in different directions. Then, too, these "scheduled" events can often turn into family "traditions" with the expectations and memories of such regular affairs becoming much keener than mere irregular and infrequent affairs.

If we are truly zealous for the sanctification of the Sunday for the entire family, we, the young people of the family, must love our families with an especial love, love to be with them, love to do things together, find peace and a deep inner joy in the intimacy of our own family circle. With a little effort and ingenuity, the whole family will learn to discover the fun of living and doing things together as the family of God.

In summary, let us hear again the beautiful words of the Father of Christendom: Pius XII; "Sunday must become again the day of the Lord, the day of adoration, of glorification and reflection, the day of happy reunion in the intimate circle of the family."

# How Youth Can Sanctify the Sunday

## In Recreation

**T**HIS IS THE DAY WHICH the Lord hath made, let us rejoice in it and be glad." With these words, Holy Mother Church prays her Divine Office each Sunday of the year. To us, who bear the glorious title of Christian, this message of rejoicing and being glad in the Lord's day is highly significant. Every day, it is true, belongs to God, but because he himself has designated a special day to be set aside for him, it is on this day that our hearts ought to be filled with a most beautiful peace and joy—a peace and joy which is reflected in all our attitudes and actions of every Sunday of the whole year.

In the book, "The Land Without a Sunday," the author, a Catholic nobleman from Austria, describes a trip which he took through Russia. Instead of a Sunday, the author says, The Russians have a "day off." This happens at certain intervals which vary in different parts of the country. First, they had a five-day week, with the sixth day off, then they had a nine-day work period, with the tenth day off; then again it was an eight-day week. What a difference between a day off and a Sunday. The people work in shifts. While one group enjoys its "day off," the others continue

to work in the factories or on the farms or in the stores, which are always open. As a result the over-all impression throughout the country was that of incessant work, work, work! The atmosphere was one of constant rush and drive.

While it is true that we here in the United States have thus far been blessed in our privilege of celebrating the Lord's Day in the way in which God has commanded us to do so, yet it is also true that many of us, especially the Youth, are rather uncertain of how we are to make the entire Sunday holy. We fulfill our obligation to worship God by attendance at the Holy Sacrifice of the Mass, but how are we to sanctify the whole day? A great part of the answer to this question lies in the way in which we spend our Sunday recreation. The word "recreation" means to re-create and applies to both body and mind. Our Sunday recreation, then, must be spent in a holy and happy re-creating, but this doesn't happen by accident. Holy Mother Church has laid down the basic rule by which we are to worship God on Sunday, Holy Mass, but our manner of recreation she leaves to our own planning and devices. If we neglect to do our duty in this matter of making plans, all too frequently the television director does it for us—and the "day which the Lord hath made" in which we are "to rejoice and be glad" is turned in the

Suzzette Glenn  
St. Mary Academy



opposite direction, away from God, his Church, and our own family lives.

### A Sunday Program

Youth, always so full of vitality and glowing good spirits, can easily be apostles for a great deal of good if its energies are channelled in the right direction. It is up to us to make the suggestions, and to enthusiastically cooperate in those of our parents, in all what pertains to wholesome, family recreation of Sundays. Most young people have a wealth of ideas; it remains only to put them into a practical form.

Perhaps the most important practical principle is that which has already been discussed—Sunday recreation should include the whole family. It quite often can include the Church also. During the summer there are many picnics and festivals sponsored by parishes or parish organizations. These are always wholesome affairs and can provide a great deal of amusement and activity, as well as keeping the members of a family, and of a parish, more closely united.

A highly interesting way of spending a Sunday afternoon is a family visit to various shrines and churches. The story is told of a visitor to Washington, D. C., who remarked to a native of that city that, in his sight-seeing he wanted to be certain of visiting the famous Franciscan monastery because he had heard, back in his own home town of St. Louis, that it was so very beautiful and inspiring. Replied the Washingtonite, "Oh, you must go there! I've never been there myself, but I mean to go someday." It's a deplorable but true fact that many of our Catholics do not know the wealth of Catholic culture that lies on their own doorsteps just because they've never taken the time to visit the churches and shrines which are near enough for a Sunday family

drive. Convents and seminaries, too, might be included in such visits. If we, the Catholic youth, were educated along such lines by our Sunday family recreations, the lives of priests and Sisters might not seem so foreign to us, or to our parents, and it could easily result in a stimulation of interest in religious vocations.

There are, too, many other wholesome visits—to relatives, to the sick in hospitals, to the friendless in county homes. Youth has much to offer in cheering up the lonely hearted. If only a few families in every parish would take an hour or two one Sunday of a month for such visits, think how many more people would find much more love and hope in their lives.

Then there are the family outings—according to a priest in the Cana Conference Movement, each family should develop one or two such annual outings which, with the passing of years, will become traditional. A family could, for example, regularly go to the Zoo one Sunday each summer. Family picnics, with ball games, fishing and hikes surely can bring wholesome peace and joy into any family. Nor need we confine hikes to the summer time—doesn't everyone enjoy a walk in the snow? Even a picnic in the back yard can sanctify the Sunday if it is properly planned and results in closer family ties of peace and love.

Indeed, it is not necessary to get the car out of the garage in order to keep the family from being bored. In the intimacy of the home there are numerous ways to keep "holy the Sabbath." Both radio and television can be means of sanctifying the Sunday if they are used properly. For six days a week most teen-agers listen to the forty top hits. Why not let Sunday be the special day that it really

is in God's Mind, and tune in on Catholic programs? Consult your local paper for lists of times and stations, then appoint yourself a committee of one to see that the rest of the family know about the programs and are looking forward to them. You may be surprised how much programs as "The Hour of St. Francis" and "The Sacred Heart Program" can grow, not only on you, but on the whole family.

### Active Participation

However, one of the chief regrets of modern recreation is that it has become so predominantly passive. People are inclined to sit back and let themselves be entertained instead of devoting themselves to "homemade entertainment." In her book "Around the Year with the Trapp Family"—a book, by the way which all Catholic Youth could read with much profit—Maria von Trapp gives many delightful ways of spending happy Sunday evenings in the home. Among other things she suggests folk dancing, square dancing and the like. Since record players are not the right accompaniment to folk dancing because they are too mechanical and too rigid, Mrs. Trapp feels that people simply must learn to play instruments again. This in itself can provide a great deal of entertainment for the whole family, and what is more important, this type of music, while simple, is wholesome and contains nothing of the trance and hypnotism of the "rock and roll" type.

An evening pastime which could easily become a favorite for Sundays is reading aloud. In these days when books are so easily obtained it is a pity that so much of our literary ambitions are confined to movies. Many young people dislike reading because they have never discovered the pleasure of reading aloud to others. Family reading provides another valuable

thing which is in great danger of dropping out of our Catholic lives—the ability to form an opinion and state it—which is the very essence of group discussion and quite often is the beginning of a conversion. As a family grows up, the books chosen should change in character. There will be the fairy tale stage, then Little Women and Oliver Twist sessions and then as teenagers, we ought to begin to really enjoy biographies of the saints, books on philosophical character. Discussions grow quite naturally from such readings and may later belong to our childhood's most cherished memories.

Youth loves to sing, but then, so does every age group. Why not Sunday evening song fests with the whole family included? However such occasions must be planned parties; they do not automatically become successful, but we must be patient and remember that of such simple things our Holy Father Francis built his whole philosophy of life; that they are very worthwhile and that we must put our whole heart and all our energies into making of these simple "family sings" an occasion of sanctifying the Sunday, of bringing about inner joy and peace. Song fests carry over into other family activities, too. Many families enjoy singing while driving to and from the Sunday Mass, at the close of the Sunday dinner, etc. Let's learn to turn off the radio and television and discover our own God-given voices in Sunday evenings of song. And what of home concerts? Most of us have many records and it would be an easy matter to select carefully from our own stock, to borrow others from the public library, and then to bring Carnegie Hall into our family living room for an entertaining and cultural Sunday evening.

There is, too, the almost lost art of



story-telling. A good story teller can captivate an audience; Christ is the classic example of all time. There is good wholesome pleasure, also, in leading plays together, each member of the family reading a part aloud. After the family has really begun a regime of sanctifying the Sunday through recreation, each family will be able to devise many different ways and means to add to the list I have given here.

In closing, may I quote from our present Holy Father in his encyclical "Mediator Dei":

"How will those Christians not fear spiritual death whose rest on Sundays and feast days is not devoted to religion and piety, but given over to the allurements of the world. Sundays and holidays must be made holy by Divine worship which gives homage to God and heavenly food to the soul . . . Our soul is filled with the greatest grief when we see how the Christian people profane the afternoon of feast days . . ."

Newspapers and magazines nowadays all stress the necessity of fighting Communism. There is one weapon, however, which they do not mention and which would be the most effective one if wielded by every Christian. Again the Holy Father is the one to remind us of it: "The results of the struggle between belief and unbelief will depend to a great extent on the use that each of the opposing fronts will make of Sunday." We know what use Russia made of the Sunday. The question now is:

And how about us—you and I and the sanctification of the Sunday? •

## SUNDAY FOR GOD

*(Continued from page 372)*

the New Testament or a book such as those just mentioned. We know that Catholic Youth is capable of reacting strongly and intensely to ideals; therefore, the more of those inspirational motives we are aware of and place constantly before us the more do we challenge ourselves to do great and noble things. Books—good Catholic books—can be the very force that we need to channel our energies in the direction of all that is good and beautiful.

As a final suggestion for the sanctification of the Sunday for God, recall the corporal works of mercy. Although we are unable to perform them all, Sunday is surely the ideal time to attempt some of these acts of charity. Among them might be visiting the sick in their homes or in hospitals, visiting the aged (Little Sisters of the Poor), helping out with religious instruction for boys and girls in public schools, and assisting the pastor in the routine Sunday duties. Any of these, performed in a spirit of active charity, will surely help to sanctify the Sunday.

The list of suggestions given in this paper is certainly not exhaustive, nor was it meant to be. It will merely serve as a starting point for any wide-awake and apostolic minded Tertiary so that he, in turn, being impressed with the beauty and the duty of keeping God's day holy, may by good example kindle the flame in others and thus realize his responsibility as a member of the Mystical Body. •

# GUIDELINES TO GOD

by Albert Nimeth O.F.M.

**W**HEN OLIVER CROMWELL was posing for a portrait, the artist was very much concerned. He did not want to offend his patron, but how was he going to get around painting those ugly warts? He made a clever, deft attempt to camouflage them. When Oliver noticed this, he exclaimed in a gruff voice, "Paint me, warts and all."

Warts and all. That is how we are to portray our souls when we go to confession. To do this effectively we have to hold our soul up for scrutiny, investigating the faults and failings that have marred its beauty since our last cleansing. This is an important step and ought never be done in a slipshod manner. It ought never become mechanical and perfunctory.

The examination of conscience that is to precede confession may take some time for those who go to confession less frequently. For others it may be only a matter of a few minutes. There are two extremes to avoid. The first is to be so hasty that one misses the whole point of the scrutiny. There are some people who do not dare look themselves squarely in the face. Of course, it is not always the most flattering discovery we make. But that is precisely the aim of the examination. What if it does hurt our pride. It is better to have a little

blister in this life so we can have bliss in the life to come than to have a little bliss in this life by closing our eyes to the facts about ourselves and running the risk of having the blister in the next life.

On the other hand we are to be sensible about the matter. We are not expected to go over our souls with a fine toothed comb and stir up a good case of scruples. This will wear down the penitent as well as the confessor. If a person is inclined to be over exact in seeing mortal sin where there is no sin, his examination of conscience should be as brief as possible but always sincere.

If a person discovers he is bothered by scruples, there is only one solution—let the confessor take over completely. If the confessor says so, the penitent should under no circumstances examine himself on the point that touches his anxiety or worry. He ought not refer to it even in a general way, not even by subterfuge or circumlocution or indirect questioning. When such a person examines his conscience, it ought to be only on those points that are outside the pale of his anxiety and worry.

Let us always keep in mind that virtue is in the golden middle—even in the examination of conscience.



# *The True Life* *Francis and Clare of Assisi*

by Daniel-Rops

WHAT SORT OF person was St. Francis of Assisi. In the eyes of the world, a man of action, though his methods of action seem unusual and paradoxical; the exact opposite of those practiced by apologues in his day and age. Of course, we know that the whole of the activity of this unique adventurer of God can be understood only in the light of those supernatural realities on which his untiring energy nourished itself in silence and recollection. But to all observers he is, nonetheless, the little poor one, the incessant traveler who runs the roads of Italy and many other countries, preaches before multitudes, presides over great assemblies, pleads at Rome the cause of his undertaking, dreams of evangelizing Africa and, as the first of this new sort of missionary, goes out to carry the word of truth even to the tents of Islam.

Francis appeared at a time when new and arduous problems were being posed to the conscience of Christendom; when the Christian dough was ready to fall because charity had grown cold and needed a thorough warming so that the yeast of Christ could make it rise again. He came at a time when violence was still what it had been for centuries; when to its injustices were being added those which money is capable of producing every time it reigns sovereign in the

world. It is apparent that this frail little man from Assisi was chosen by Providence to take hold of the tasks that were pressing the Church at that time, and commissioned to bear public witness by word and deed to the gentleness and self-effacement taught by our Lord.

At first glance the testimony of Clare is completely different. It is in the depths, the very depths, of the humblest of convents that Francis' mystical sisters bears witness. Never once in her life will she be seen to leave that convent to go and proclaim to others the great truths by which she lives. Never will she dream of being a missionary, or of running the roads and market places. In the course of some forty years she never went any farther from St. Damian to Assisi, or down the winding road from the humble monastery through the olive orchards and vineyards to the Portiuncula. Even her renouncement, the privilege of total poverty which she had obtained as a gift from the Pope, does not exhibit the same character as it did in Francis. With him, poverty had a certain apologetic, exemplary end. Before the world which was dogged with the drive to amass wealth, the little friars in brown begging for their dinner raised a protestation that everyone could understand. The renouncement of Clare and of her sis-

ters, on the other hand, was totally secret, hidden behind the walls of their monastery. It was only for the eyes of God to see and to understand its meaning. If both Francis and Clare have made an essential contribution to the Christian life, this was certainly not done in the same way. Just as much as her brother in Christ, this nun has been the support of the Church, and she has merited a place in the corner of the famous fresco of Giotto, who represents the Poverello holding up the tumbling pillars of the Church. But this essential unique work of supporting the Church was done by each in their own way.

### The Secret Sources of the Living Water

Why, then, did Francis, who by the will of Divine Providence was the chosen guide of this predestined soul, direct her in this exclusively mystical way? Why did he allow her to draw this cover over herself where poverty, the humble daily work, and the prayer that filled the ordered day, would serve for the personal edification only of those who practiced it, and would not appear in this straightened world which has such great need of such lessons? For Clare and her daughters, poverty was an unspeakable reality with which, in her own words, she had made a very intimate pact. This is an attitude quite as strong as Francis' scorn of worldly thing who compared money to filth and ordered one of his friars to eat the droppings of an ass in order to expiate the fault of having accepted money.

It is here that we touch upon the most profound mystery of the Christian soul at the secret sources where the water of the interior life surges up. This is an absolute principle: in order to be efficacious in the world as a witness for Christ, it does not suffice

simply to be enterprising, courageous, clever, energetic; and St. Francis has repeated it on many occasions: it is necessary above all that one nourish himself on the ineffable realities which consecrate these same qualities and order them to their end. The temporal effort is to no purpose unless it is supported, guided, illumined by prayer: contemplation alone nourishes action.

Contemplation as it was understood by St. Clare is nothing other than the effort to unite man totally with God. Everything which appears in human nature must be ordered to this end: the intelligence must be applied to come to know the things of God; the will must be conformed to the divine will; the affections must be purified; they must be disengaged from worldly contaminations and they must be rooted in the unique love; and all the powers of the soul must be bent on rendering the body to be in accord with the disposition of God. St. Paul really was saying the same thing when he made his famous statement: "It is no longer I who live, but Christ who lives in me." To arrive at a point where one finds oneself plunged in God, in the reality of his presence, this is nothing less than the full flowering of contemplation.

### A Paradox in Our Modern Times

This is one of the paradoxes of the time in which we live. This world which seems haunted by the demons of speed, publicity, and efficiency which considers as valid only the principles of usefulness and productivity is at the same time the one in which great numbers of men and women desire to live in complete immobility and silence, in the state of renouncement which, according to the canon of this world, is totally unproductive. Christians of the 20th century, unlike



those of the 17th and 18th centuries, no longer stand upon the unchallenged foundations of a faith which no one calls into doubt; but they are witnesses to a faith which is perhaps more conscious, clearer, for having been attacked and questioned. Their valor is not unequal to that of those at the time of St. Francis and St. Dominic, or of St. Bernard. *One often hears, in all camps, comments on the faults of the contemplative life, on its egoism and on its uselessness. One must have lost all sense of supernatural realities and have reduced religion to some sort of social work or propaganda effort, in order to admit for one second that a Poor Clare or a Carmelite is less useful than a nursing sister or a Daughter of Charity.*

Such judgments but reveal the glorification of the would-be reality and so-called usefulness which is the major heresy of the modern world. "Those who give themselves constantly to prayer and to penance," writes Pope Pius XI, "contribute to the progress of the Church and to the salvation of mankind more efficaciously than those who cultivate with works of zeal the field of the Lord." But perhaps these unsympathetic attitudes toward a form of existence which is so totally opposed to that of the world of today flow from the silent indictment that it makes on us and the lesson it teaches us.

To this world, distraught with the mad passion for material things, a daughter of St. Clare deep in her monastery does more than pose an example. She does much more than prove in an experimental way that there is a totally different type of existence quite possible, or that all the energies which we dispose in the pursuit of illusory and passing values can be utilized for the attainment of the

more significant ends of man considered in the light of eternity. Every soul which raises itself up, raises up the world also, as the poet has said. Simply in striving to pass beyond the demands of the human situation, to transcend its miseries and connivances, the contemplative participates actively toward a progress which is infinitely more significant than that of those who produce millions of automobiles or even make scientific discoveries.

The role which we have seen the little saint of Assisi assume at the side of her friend engaged in the cruder combat with the world—this role of spiritual reserve, of gathering graces and strength whence flow the means of action—this is the same role which the enclosed world of convents vowed to contemplation still holds apart from the violent world of men although bound to it by a thousand threads of prayer. How many men and women, exhausted by the rapid pace of modern living, find the need at times to take respite in these houses where there is silence, where time reflects the eternal, and where the soul takes upon itself a strength which cannot be drawn from earthly sources, but which permits the soul to confront more boldly the challenges of the world.

The prayer of a contemplative is not simply personal elevation or elevation of the collective soul; it is effective charity and a gift of love. If its unique purpose is adhering to God, participating in his light, this effort alone in some mysterious way is shared by the human community according to the order of the communion of saints. The Christian is not a man alone: it is not in egoism and dependence on self that he accomplishes his vocation. Everyone is united, everyone is related to the other, and no one grows except by the virtue of the

(See page 394)

# Awake to Your Goal

by Philip Marquard O.F.M.

**T**HE CONTINUOUS struggle to overcome yourself and seek perfection is not easy. To inspire your tired spirit you must always keep your goal in mind. It is Heaven. To have a clear understanding of Heaven is imperative.

The Gospel story of the transfiguration of Jesus gives you a glimpse of Heaven. It was too much for St. Peter. He was actually baffled, and talked nonsense about building three tents. "Now after six days Jesus took Peter, James, and John, and led them up a high mountain off by themselves, and was transfigured before them. And his garments became shining, exceedingly white as snow, as no bleacher on earth can whiten. And there appeared to them Elias with Moses, and they were talking with Jesus. And Peter addressed Jesus, saying, "Rabbi, it is good for us to be here and let us set up three tents, one for thee, one for Moses, and one for Elias." For he did not know what to say, for they were struck with fear. And there came a cloud overshadowing them, and there came a voice out of the cloud, saying: "This is my beloved Son; hear him." And suddenly looking around, they no longer saw anyone with them but Jesus only" (Mark 9, 1-7).

What a thrill these Apostles must have had when they saw that Vision. But it was only for a moment. An everlasting thrill similar to theirs awaits all of us.

## 1. A True Notion of Heaven

If you had the right understanding of Heaven, you would never tire in your effort to reach it. Heaven is really everything you want. In a word it is perfection. You are always looking for perfection: perfection of life, knowledge, love, and beauty. Our search for perfection of life is seen in our medical schools and research laboratories. The perfection of knowledge is striven for in our universities and technical schools. As to the perfection of love, every human heart seeks it in family life, in apostolic and social works, and volumes of our literature aim to teach it. While the perfection of beauty is sought in our schools of culture. Yet with all this ceaseless activity we have only samples of true perfection in every one of these fields. That is all this earth and world can give us.

After all this world of ours is very small against the background of God's universe. Man himself has now tossed satellites into space that circle the entire earth in as little time as an hour and a half. And what a short cycle is time. To hear people talk you would think that yesterday was here to stay or that next year were tomorrow. The clock keeps ticking off the hours and we think of the earth as real and permanent. The reason we need clocks here is to see how much closer we are to Heaven. In an old monastery there is a clock with a rather telling inscription on its face,



reading: "Your present hour is evident, but your last hour is hidden." This surely illustrates the absurdity of thinking there is any permanent joy, love, or beauty on this earth. Still we were created for these things.

It is in Heaven that we will possess this perfection, because we will possess God. Some people think Heaven is like a church where you kneel forever and recite prayers, sing hymns, or play a harp. That is not Heaven. Heaven for us is God, and God is everything we want or could want. He is all truth, all love, all beauty. A lily has only the beauty of a lily, but God has all beauty. Your fondest friend or relative has merely a limited amount of love for you, no matter how much you wish they had or think they have. God is love: All you can want and all you can accept. You love health and energy. God is Life, perfect Life, eternal Life. That is the very reason why Christ speaks of being in Heaven as living forever.

With this clear idea of Heaven in mind you will be less apt to run after false values. A man had a home in which he wished to install some very luxurious and expensive rugs. The only way in which he could procure the rugs was to sell the house. This he did, and purchased the rugs. But then he had no house in which to put them. This is about the way some people act regarding Heaven. They sell their eternal home in order to procure desirable but unnecessary things in life.

## 2. Heaven Is Yours

We have Christ's infallible promise of this eternal life. "I go to prepare a place for you" (Jn. 14, 2); and elsewhere he said: "To him that shall overcome, I will give to sit with me in my throne" (Apoc. 3, 21). Christ will never deceive us. "God is faith-

ful" (1 Cor. 1, 9). Heaven will be yours if you fulfill God's will. The Creed begins with the words "I believe in God." This is the avowal of faith in God. It ends with the words "I believe in life everlasting," the gaining of God. As long as you begin with faith, keep it, and do God's will, you will conclude with everlasting life.

But there is no favoritism. This we readily see from what Christ said to the mother of the Sons of Zebedee, when she requested that her two sons be preferred in the kingdom of Heaven. Christ put it very plainly. "Can you drink the chalice that I shall drink? To sit on my right and left hand is not mine to give you, but to them for whom it is prepared by my Father." With these words Christ settled it. Heaven would admit of no favoritism. All, the rich, the poor, the strong, the weak, the talented and the mentally slow must work for Heaven. Everyone detests favoritism. There is none in Heaven.

Yes, you must suffer to gain Heaven. The trials of your life, supernaturally borne, are the brick and mortar of Heaven. Christ asks you and everyone else: "Can you drink the chalice I shall drink?" In other words will you have the courage and willingness to join me in suffering. Even if one of your hands or one of your eyes is lost in the struggle, you must believe it is worth it. Starvation and prison, suffering and martyrdom in this world do not count, if you gain Heaven. Life is a period in which we try to become like God. St. Thomas More, the tertiary lawyer, lost his head. Yet he had no fear, because he knew that no man goes to Heaven headless. Christ is our true head. Before he died he said: "Who would think of entering the kingdom of Christ with ease when Christ himself

entered not into his own without pain."

It might be well for you to revise your notion of your path to Heaven. If it is a bed and pillow path, you need to take some spiritual setting up exercises. Christ counsels you from his cross: "You are fighting a life and death struggle; you must not fail."

You do not stand a ghost of a chance of winning Heaven as you might unexpectedly win the Irish Sweepstakes. Heaven is only the prize of those who strive heroically. It may be a very long and hard contest. At times you might even blurt out: "O God take me, I cannot stand the terrible cross I have." So there is need of some real spiritual pep arousing stations along your way. The familiar college calls of the team rooters should be ringing in your ears. The saints are these team rooters. Take St. Paul, for instance. He shouts out from the grandstand of Heaven: "Fight the good fight of the faith, lay hold of the life eternal, to which you hast been called . . . keep the commandments without saint" (1 Tim. 6, 12-14). Or consider the heartening cry of St. Francis of Assisi: "Brief is the pleasure, eternal the penalty. Slight is the suffering the glory is measureless. Many are called, few are chosen, all have their requite."

It is necessary to be very alert to these spirit rousing calls. They should be well known to you by constant repetition on your own part, so that they ring and re-echo in your ears. Certainly they have the power to make you pick up your dragging feet and initiate a more determined effort to crash the gate of Heaven. For as scripture testifies it is only the violent who succeed in entering.

You have heard of the outstanding courage of the tertiary, Christopher Columbus. With it he daringly

started out to find a new continent never before seen or discovered by anyone.

"I seek a new world," he said. No matter how much his sailors grumbled, no matter what little faith they had, no matter what difficulties he encountered, he persevered. He sailed on until he landed at that other shore that he had never seen.

In a similar way you do not see the next world, at least not with your bodily eyes. But you can see it with the eyes of faith if you use God's grace. You must have the vision of Heaven before you, that you will not lose yourself amid the material things of life to the detriment of your heavenly goal. You should have a holy fear of getting engrossed in earthly cares. Otherwise on the day of your judgment you will fare as a famous historian did who was exploring the Nile. While crossing the river, he spoke to the boatman. "Can you recognize the stars?" "No, sir." "Do you know anything of the history of this earth?" "I do not sir." "Man!" cried the scholar; "you have lost half your life." Some twenty minutes later a terrific storm blew up, and the mighty waves upset their boat. "Sir," shouted the boatman, "do you know how to swim?" "I do not." "Then you have lost your whole life, sir." The boatman reached the shore without difficulty, but the scholar drowned.

It surely is not wise to be among those people who are only interested in various things here on earth, but are not interested in Heaven. Much effort they shower on acquiring superfluous things, but they do not see that it that they know how to swim when death strikes and an honest judgment follows. If you keep your goal, heaven, ever before your eyes, you will be prepared for the off-shore call from God.



# Voice of the Americas:

## Gabriela Mistral - II

by Xavier Carroll O.F.M.

**G**ABRIELA MISTRAL was born Lucila Godoy Alcayaga. She fashioned her pen name from the names of two poets she admired greatly: Gabriele D'Annunzio of Italy and Frederic Mistral of France.

As mentioned earlier, Gabriela's characteristic is her great sympathy for the suffering human soul. Perhaps sympathy is not the word. Empathy is better: the ability to enter into and identify herself with the suffering other. Gabriela evidenced this readiness to be moved by the anguish of her fellowmen already as a child. The suffering of the more unfortunate country children about her home in the little village of Vincuna, Chile awakened in her the ambition of life-long dedication to their welfare. But this instinctive sensitivity of soul does not adequately explain the passion, the intensity, with which she "feels with" all the rest of us in our sorrows. As we read her poignant lines we say within ourselves: "She, too, has suffered."

*The thorn has told me that it  
knows me well—  
That on a night of anguish and of  
woe  
Against its myriads of wounding  
points  
My heart was bruised and mangled,  
long, long ago.*

What was this bruise of long, long ago? In "The Prayer" we find a clue:

*Thou knowest, Lord, with what  
flaming boldness,  
My word invokes Thy help for  
strangers.*

*I come now to plead for one who  
was mine. . . .  
Thou sayest that he was cruel?  
Thou forgettest, Lord, that I  
loved him,  
And that he knew my wounded heart was  
wholly his.  
He troubled forever the waters of  
my gladness?  
It does not matter! Thou knowest!  
I loved him, I loved him!  
And to love (Thou knowest it well) is  
bitter exercise. . . .*

Gabriela's poems are primarily autobiographical. Here the story comes through. It speaks of a tragic love affair in youth. Deep love, a quarrel, separation and the tragic suicide of the beloved. Gabriela never recovered. It opened a wound so wide in her heart that all the sorrows of suffering fellowmen could find sympathetic haven therein. She never married but lived on with the memory. It was in a sense the whole of her life. In "Useless Waiting" she tells us that she cannot bring herself to believe the reality of the happening. In "Noc-turne" she yearns for death as release from the anguish of longing. Her regret at not having borne the son of the beloved is expressed in "Poem of the Son." "To See Him Again" is frank nostalgia. But with the years come "Serenity and Serene Words." Then in her final volume of verse there appears "The Other," a calm reconciliation with the sad realities of the human situation.

Gabriela was of a nature capable of great love and dedication. All the

affection and concern she would have directed to her children if life had run another course, she poured into the service and welfare of children everywhere. Her "Cradle Songs" and "Children's Rounds" betrayed her maternal longings. Note the tender concern in "Little Feet":

*O Tiny feet of Children,  
Blue with the cold unshod!  
How can they see, nor cover you—  
O God!  
O Little feet, sore wounded  
By every stone and brier,  
Chilled by the snows in winter  
defiled by mire!  
Two little suffering jewels  
Doomed to a bitter lot!  
How can the people pass you by  
And see you not?*

And again in "Little Hands":

*O little hands of children.  
That beg insistently!  
Of all the world's fair valleys  
The Lord are ye.  
Hands of poor little children  
Stretched out in hungry quest,  
Blessed are those that fill you,  
Blest and thrice blest!  
Blest are those who hear you,  
seeming  
A cry in their hearts' core—  
Those who shall to the children  
The world restore!*

In Santiago she was the founder and first principal of a girls' lyceum. She set up a code of maxims for the teachers. Number 8 in the list states that "the teaching of children is probably the highest form of seeking after

God, but it is also the most terrible in the sense that it implies a tremendous responsibility." In her "A Teacher's Prayer" she asks to be "more of a mother than the mothers that I might love and defend like them that which is not flesh of my flesh."

Gabriela was not simply licking her wounds in self-pity. She was too mature a Christian for that. Suffering can affect us one way or another. It can turn us in upon ourselves, make us angry with life and the world. It can on the other hand turn us outward, bestir in us an awareness of others and what is common to us all. Suffering levels all the artificial barriers and starkly reveals the radical interdependence of people. It produces true democrats in the happy sense of the word. Of herself Gabriela once said, "I am a Christian, a total democrat. I believe Christianity, in its profoundest social sense, can save the people of the world." Consistently enough, she took great interest in Pan-American relations. She did not belittle intellectual and economic approaches to greater rapport in the Americas, but felt that a revival of the truly Christian evaluation of man and values must precede the attainment of any meaningful unity in this Hemisphere. "Dissimilarity without inferiority" was her theme. She preached it eloquently.

*(To be continued)*

# *The Lord Give You His Peace*

by Jason Kommer O.F.M.

**Y**OU DON'T HAVE TO BE a research expert to notice how today's living is charged with tensions, frustrations, conflicts, dissatisfactions, worries—that lead to heart ailments, ulcers, and at times the psychiatrist's couch. Almost half the patients in our hospitals are mental cases.

How about yourself? Do you ever worry about bills or the children or health? Are you able to go through the day without a single word of impatience? Are you content and with peace within, no matter what happens without?

This series of articles will talk about the beautiful gift of the Holy Spirit we all need: peace of soul.

St. Francis loved peace. He launched one of the greatest peace movements that has ever swept over Europe. He wanted his followers to carry on the apostolate of peace, not only peace between nations and between classes within a nation, but also peace within each individual soul. A tranquillity of heart achieved by virtue and grace rather than by tranquilizers.

St. Francis once declared, "The Lord revealed to me this salutation, that we should say: The Lord give you His peace." He began every sermon with the words, "May the Lord give you His peace!" He embodied this greeting in the rule of his Order, and commanded his brothers to wish peace to all men, wherever they be, and to say on entering a house:

"Peace be to this house." To share this gift of peace, you must first possess the gift yourself: "As you preach by word, so should you also possess peace, and superabundant peace in your hearts."

Fr. Hilarin Felder, O.F.M. Cap., in his famed *Ideals of St. Francis of Assisi*, notes that it wasn't by mere chance that a few years after the death of Francis, Gilbert of Tournay, a Franciscan and a professor at the University of Paris, wrote a treatise for the Friars "On Peace and Tranquillity of Soul." His main objective, says Fr. Hilarin, was to convince his readers that they must possess peace within their own soul if they wish to impart it to others.

Peace is, indeed, a Franciscan trademark: the promotion of peace between classes and individuals, and peace within one's own heart, a quietness of soul, a serenity of spirit, a peace that spells security in God.

That peace can be ours just as it was King David's who could sing even when in danger of death, "Many say: 'Who will show us good things?' Lift up the light of your countenance upon us, O Lord! You have given greater joy to my heart than that of men who abound in corn and wine. As soon as I lie down, I fall asleep in peace, for you alone, O Lord, make me to dwell in security."

That peace can be ours, and we are foolishly pushing aside a rich gift of God if we don't make it ours.



# Your Fraternity Bulletin

*(From Youth Convention Exhibit)*

**A** BULLETIN IN SOME SHAPE or form is almost a "must" in any fraternity, but especially in a youth fraternity. It is needed to stimulate interest in the Third Order way of life, to keep the members informed about the doings of the fraternity, to encourage and inspire them to strive for better and greater things for God in the spirit of St. Francis. Without doubt a good bulletin creates a Fraternity spirit and develops a sense of pride. It is a means of knitting the tertiaries into one big family. It is useful too for keeping in touch with those out of town or lagging in interest.

Once convinced of the necessity of a fraternity bulletin, what do you do first? That's easy. Pick your staff. The tertiaries themselves, in as far as possible should get out the paper rather than have someone else do the work. All that is needed to put out a neat interesting bulletin is a small group of enthusiastic tertiaries with some degree of intelligence and writing ability, with the willingness to work and learn.

To begin with, someone with a little "know how" is essential. Decisions must be made on what type of duplication is needed, instruction on type selected, an editor, some writers, typists and artists. All these can be wrapped up in one or a dozen young people. It isn't necessary that everybody be accomplished writers or artists from the start. Better techniques and improved skill will come with time.

There are various methods of duplication. That is the first item to be

decided. The bulletin can be printed, electrotyped, printed offset. The cheapest but also the messiest and most troublesome is "spirit" duplication. The most flexible means of duplication is perhaps mimeograph.

Let us suppose you select mimeograph. There are many makes—A. B. Dick, Gestetner, Master, Technygraph, Speedoprint, etc. If you intend to buy one you can contact these supply houses. You may be able to use a mimeograph of a school or church and pay them for the use of it.

Of course you will need paper. Almost any kind of paper will "do" for mimeographing, but some are much more satisfactory. In general you can order 16-lb. or preferably 20-lb. paper from any reputable paper company. It can be had in almost any color. In fact, you may want to use colored paper. That would certainly enhance the job. The two sizes most commonly used are legal size ( $8\frac{1}{2} \times 14$ ) or letter size ( $8\frac{1}{2} \times 11$ ). Mimeograph ink and stencils can be had from any supply house in a variety of types and prices. It is good to know the quality and uses of the type you buy. A definite help, though not absolutely necessary in getting out your bulletin, in making it readable and interesting is a mimeoscope outfit. A mimeoscope consists of a special glass supported by an open or closed frame with a light underneath and a writing plate for drawing or tracing. Styli or steel tipped pencils of various kinds which give different widths and types of lines are available. Some are for

acing illustrations, some for lettering with letter guides, some for handwriting and some for straight or broken lines. There is also a wide choice of lettering guides for making professional looking headings and a variety of screen plates for desired tone and effect. And don't forget your correction fluids!

**P**LANNING THE BULLETIN is an important step. For this somebody must be in charge. Somebody must see that the writers have something to write about, the artists something to draw or trace and the typist something to type.

The contents of the bulletin, of course, is the most important element. There is a wide range of subjects that can be included. Announcements of all kinds, the monthly conference, various socials, reports on past activities, days of indulgences, news, explanation of the rule, tertiary reminders, humor, notes from St. Francis, letters from members, write-ups on members, feast days, birthdays, liturgy, book reviews, tertiary saints. There is no end of material. Just see that each issue is not always the same. Each issue could be peppy and interesting and contain at least one surprise.

It is well to remember that your bulletin is a paper for the tertiaries, what they do, think and say, their attitudes and duties. All articles should have some relation to them precisely as tertiaries. Don't aim at the world; nobody is hit. And don't descend to blowing off steam about failures, poor attendance, etc. Keep cheerful, chin up attitude. Make the paper personal and warm, using lots of names and achievements.

A good layout has no substitute. The layout is the plan for the arrangement of the copy, illustrations and headlines. Keep this in mind and try to visualize the finished copy when

you plan your layout. Strive for a well balanced page. Plan ahead. Even a few moments of thought before you type even a one-page bulletin will give it more reader appeal. For example you can type it all in one big black block which will have little reader appeal. Or you can divide the page into columns with a lot of white space in between.

The front page should get plenty of attention. It is the introduction to the reader. It must be attractive and have a new and fresh format each issue. The title should remain the same. Style, size and position, however, may be varied for better effect.

List the material to be assigned to each page. Decide what you want to emphasize. Then plan how you will get attention for these points. Use lettering-guides or hand-lettering for main headlines. Or, use typewriter capitals, or underline or letter space. A little imagination goes a long way. Indent important paragraphs so they will attract attention or box them in. Use fairly large margins to give the page an open and readable look. Avoid a crowded appearance. Use stars, arrows, circle for important prices, dates, times, places and so on.

**S**INCE ONE PICTURE is worth a thousand words, select illustrations that tie in with your message. Start an *idea file*. Clip illustrations from magazines and newspapers and file them alphabetically so you can refer to them for ideas when you are ready to plan a layout. Notice how the headings and illustrations are positioned to catch attention and help tell the story. A simple file can be started from the tracing books which can be bought from any mimeograph supply house. Also save the good notices and announcements and advertisements you receive in the mail.

A file of this sort will help you with

the treatment and writing of various headlines and signatures. It will suggest various types of lettering and help you learn the use of different combinations of lettering types.

In all layouts it is well to keep in mind the *rule of thirds*. Don't divide the page exactly in half. Rather devote one-third to illustrations and two-thirds to text if the text is more important or vice versa if the illustration is more important.

Using this knowledge and learning little aids as time goes on, you will find that it becomes a lot of fun discovering new ways of doing the job and making the paper more attractive from month to month.

A few tertiaries working together will get out something they can be proud of. The editor who supervises the issue knows what is going into each one because he has handed out the writing assignments. He has an idea of the layout, what needs special emphasis and what illustrations are on hand. He has to be versatile enough, too, to fill in if a writer gets sick or if there are empty spaces that need filling. The typist should know the

layout, how to use the stencils, how to correct errors, and how to procure various means of emphasis. The artist need not really be able to draw. If he can, good. But it is sufficient that he be able to follow a line with a stylus. He too should know the layout, how to use the lettering guides, the different kinds of styli and shading plates.

Once the bulletin has been completed, it must be prepared for circulation. It can of course be distributed before, during or after the monthly meeting when all the tertiaries are presumed to be present or it can be mailed. To make a self-mailer, just use the lower 3½ inches of the reverse side of the bulletin for the address and return address. This eliminates the cost of envelopes and saves time to the

Following these instructions, you will be able to put out a bulletin that will be read by all the members. That, after all, is the result you are trying to achieve.

P. S. If you want bulletin covers ready-made with informative articles you can procure them from the Franciscan Herald Press in any quantity.

---

## New Constitutions and Wearing the Scapular and Cord

An interpretation on this point was given for the Friars Minor by the Commissary General Fr. Pascal Tozan O.F.M. in a letter addressed to the Provincial Commissary of the Canadian Province, Fr. Serge-M. Lefebvre O.F.M. "The question of the scapular has already been asked by quite a few," said the Commissary General. "The intention of the legislators (of the Third Order Constitutions) was to facilitate, as much as possible, the wearing of the scapular by making allowances for the usage and customs of each country. In the light of these usages and customs the words "*sub vestimentis*" (under the clothing) are to be understood. It must be understood from this text that the scapular is to be carried *sub vestimentis* and not in one's pocket or in a handbag. The other part, namely "*quocumque decenti modo gestentur*" (in any becoming manner) intends to rule out the old prescription that demanded the wearing of the scapular as a vestment, that is, one part on the breast and the other on the back, and the two parts attached by one or two ribbons passing over the shoulders. Henceforth one may wear it in any other decent manner. This seems to be sufficiently clear."



# Attendance-Common Fund Envelope

CHECKING ATTENDANCE in the Third Order of St. Francis has special significance. Attendance at the monthly meeting of the Fraternity, prescribed in the Rule, is the only external means we have of measuring the earnestness of a Third Order member in the practice of the Third Order Rule of Life. The monthly meeting, besides, is a common exercise of the brotherhood in which all are obliged to take part.

In convent orders the religious superior keeps a watchful eye for members who fail to attend the common exercises regularly—conventual Mass, choir, meals, community recreation. And he notes the willingness of a subject to obtain permission to be absent, at least to excuse oneself when not present at a community exercise.

A Third Order Director or a Preceptor can hardly have such a discerning eye as he stands in the pulpit on meeting Sunday with perhaps a church full in front of him. He may note, more or less subconsciously, that the crowd is large or small, but he cannot keep tab of each member as a religious superior might do in the refectory or in the choir. The attendance envelope has been the normal way of checking attendance for most fraternities of the Third Order of St. Francis.

Besides, it fills another use. The envelope provides for a donation to the Common Fund to which each member is to contribute according to his means. This Common Fund is to be used for the poor and sick members

and for the dignity of divine worship. From it the "per capita tax" is normally taken for the members are not taxed as much as the Common Fund.

The envelope, therefore, is sometimes referred to as "attendance" envelope and sometimes as "common fund" envelope. Both uses are essential.

The attendance envelope came into use in the United States about 1925 and its use has spread through most of the Third Order Provinces. It is a measurable way of determining the members' sincerity in living up to the Third Order profession. Obviously, from attendance at the monthly meeting one can conclude that the member is observing at least the main elements of the rule. It is also a means of excusing oneself from the meetings for a legitimate and reasonable cause. Some Provinces and fraternities insist on a formal excuse from all members when they cannot be present for the monthly meeting; others demand this only of postulants and novices as a disciplinary measure and to form them in both the habit and the spirit of the "excuse" idea as a means of acquiring the spirit of obedience. Postulants and novices are usually kept under more severe surveillance; professed members are ordinarily instructed that they must consider the monthly meeting first. They must have a good reason to stay away, and if they cannot determine this themselves, then get in touch with an appointed officer or the director.

Ordinarily, missing three consecutive meetings without an excuse places the tertiary "not in good standing" in the *fraternity*. This does not immediately jeopardize one's standing as a member of the Third Order. The new International Constitutions demand that such members be warned by the fraternity officers and if the delinquents fail to respond, that their names be submitted to the Visitor for expulsion from the Order (Art. 153). Care should be taken, however, that aged, sick and permanently excused tertiaries are not included in this category. Sometimes tertiaries who have been models all through life, have no one to look after them when they are sick or aged, nor do they understand the "excuse" method thoroughly.

The attendance envelope is also the means for the tertiary to donate to the Common Fund. As the envelope is the measurable way of determining a tertiary's sincerity about the Third Order, so it is also (for the tertiary) the measurable manner of manifesting one's spirit of penance, mortification and self-denial. For donations to the Common Fund should come from what a tertiary has saved through this manner of practicing the spirit of poverty. Besides the Third Order Common Fund, other demands are made on a tertiary's charity and other obligations of charity are theirs. In the long run, a tertiary's own little "Common Fund Kitty" is the ideal way to practice the spirit of poverty in a practical way. When church and personal obligations of charity are taken care of, what is over and above each month can be put into the T.O. Common Fund. What we want to impress on tertiaries is that charity must be the fruit of sacrifice and self-denial to make it twice blessed. Remember the widow's mite!

THE EDITOR.

## DANIEL-ROPS

(From page 383)

others. This understanding, which Clare in her cell pursued by her vigils and penances, was exactly the same as that which stood before Francis when he spoke to the crowds, exactly the same as that which penetrates souls by the subtle means of repentance and pardon.

The silent prayer of thousands of communities imprisoned by their vows does more to restore souls to the Mystical Body of Christ than any sermon. There are in the course of life moments of despondency and misery when the thought that one is nothing but a man rises to the mouth, lifting nausea. Nothing seems to make sense, all is compromise, soiled irremediably degraded. The strength and courage of which Baudelaire speaks, to long upon one's heart and body without disgust is lacking. What am I? Why am I? Why am I such as I am? Death casts a mocking shadow upon his cruel meditation and over this unbelieving world which is ours. It seems that the only fitting end to all is complete nothingness. Then, is, when the temptation to despair to absurdity, is upon us all, that it is sweet to recall that there exists some place on earth, in places of safekeeping marked out by the providence of the Father, where there reign indestructibly, hope and love. The thought of this Christian turns itself to these beacons of light to look for the light that shows the way, and the certitude arises which this little distant beam supplies suffices to restore one to peace.

This article by Daniel-Rops, the celebrated French Academician and general editor of the proposed 60-volume "Twentieth Century Encyclopedia of Catholicism," appeared in *L'Eclaireur* Quebec, August 1958, and was translated by Xavier Carroll O.F.M.

# BOOKS

**Heralds of the King**, edited by Fr. Marion Habig, O.F.M., Franciscan Herald Press, \$16.50.

The St. Louis-Chicago Franciscan Province of the Sacred Heart concludes a century of service this year. To commemorate the occasion this mammoth history of the province is published. It is a big book having 840 pages of type and 64 pages of pictures. Presently the province has 59 friars in the United States and 9 in Brazil, a dependent missionary commissariat. It has the spiritual care of 97 parishes and 28 institutions. It also conducts two retreat houses, one at Mayslake near Chicago and the other in Indianapolis. Its mission and has 17 priests who devote their time to preaching missions and giving retreats. The Sacred Heart province is the sixth largest province of the Order of Friars with 42 priests, 113 clerics and 173 brothers.

The early chapters of the book take us through the hardships of the pioneers who antedate the founding of the province. Here we see how the activity of the early Franciscans kept pace with the development of the newly discovered America. Shortly after the founding of the province in 1858, Bismarck's Kulturkampf was responsible for a large influx of friars. From then on the province grew apace. The province was not without its heroes during the three yellow fever epidemics in Memphis when three Franciscan priests and three lay brothers gave their lives administering to the stricken. From the very beginning the friars initiated an educational program which has thrived through the years. The history concludes with sketches of the lives of the saintly men of the province.

Without question this is a monumental work and will be held in high regard by the serious historian.

**The Marrow of the Gospel**, edited by Ignatius Brady, O.F.M., Franciscan Herald Press, \$5.00.

This is a book for all Franciscans. It is a study of the rule of St. Francis. In his introduction Fr. Lothar Hardick points out that this is not an explanation of the rule since it does not profess to be a moral or canonical commentary. It is not intended to replace the customary explanations of the text of the rule. It is to serve rather as a supplement to these. This study emphasizes the spiritual content of the rule—the rule as a way of life.

The first part *The History of the Rule and its Early Observance* is written by Fr. Lothar Hardick. In it he traces the origin of the rule which in the very beginning was nothing more than the very life of St. Francis. The ideals embodied originally in St. Francis were in great measure translated into the rule. Once again we are brought face to face with the Franciscan brotherliness that was so evident in the early days. The spirit of prayer and the spirit of work are shown to be essential to the Franciscan way of life. In the last section of this part, the author deals with the papal declarations that clarify the rule.

Part two written by Fr. Joseph Terschlusen treats of the Franciscan rule in the light of current papal declarations. After discussing the Bull "Exiit" of Nicholas III and "Exiit" of Clement V, the author concludes "Yet of even more importance for us than the letter of the text is the spirit that pervades both papal documents, the earnest desire to discover ways and means of preserving and yet modernizing the work of St. Francis without doing violence to its very substance. Such a spirit shows that the Church in her highest authority on earth approved the mission of the Saint and sought to maintain it under changing conditions."

Fr. Cajetan Esser, in the third section, gives an explanation of the rule of the or-



der in the light of the writings and sayings of St. Francis. His theme is this: because the rule is the fruit of the inner spiritual and mental life of St. Francis, to understand it we must try to grasp how he himself wished its text to be understood. The entire rule of the Friars Minor is taken up chapter by chapter and looked at in the light of the inner life and spirit of the saint.

In the fourth section Fr. Eberhard Scheffer goes over the rule again chapter by chapter and shows that the rule, even though written seven hundred years ago, has enduring and pertinent values for our Franciscan life in the twentieth century.

Fr. Cajetan Esser rounds out the book with an excellent summary. A bibliography is added which is "more fundamental and formative than exhaustive." This book deserves to be classed among the outstanding Franciscan publications. •

**Riches and the Spirit**, Stephane J. Piat, O.F.M., Trans, John Olin, O.F.M. Franciscan Herald Press, \$3.95.

This book is not a methodically planned series of meditations on the proper use of money. Rather the author has taken certain teachings and episodes from the Gospels which deal with money and the spirit of poverty. These he has reassembled and regrouped in such a way as to bring out in greater relief that detachment from the goods of this world which constitutes one of the fundamental characteristics of Christian morality. At the center of the discussion is Christ whose example sheds light on his teachings on detachment and the spirit of poverty. Pondering these ideals we instinctively think of the Poverello of Assisi. Amid the enthusiastic crowds of the thirteenth century Italy, Francis culled, contemplated and lived these very ideals. The Gospel texts that the author chooses to comment upon were a great inspiration to Francis and his followers. The discussion, however, is brought right up to date when the writer quotes from pontifical texts which deal with the Church's position on social problems. The upshot of the entire discussion comes down to the Christian attitude toward money and property. Possessions bespeak responsibility before God. Fr. Piat brings home that lesson in a very striking manner in *Riches and the Spirit*.

*Selection of Franciscan Book Club* •

**The Little Flower of St. Francis**, Raphael Brown, Hanover House, \$3.95.

This perennial Franciscan Classic is published in a completely new and up to date translation, based primarily on the original Latin text of the *Actus Beati Francisci* written by Brother Ugolino di Montorio Santa Maria. In his introduction the translator points out that this work played a major role, only now being realized, in the important Observant reform of the early fifteenth century in the three great saints: Bernardine of Siena, James of the Marches and John Capistran. "By giving the world a broader and more vivid portrait of the Poverello and by glorifying his early companions and his later followers in the Marches who remained loyal to the Order and the Church, who fought and suffered for the pure Franciscan ideal, Brother Ugolino made a major contribution to the regeneration of the order."

In addition to the Fioretti this edition contains Considerations on the Holy Stigmata, the Life of Brother Juniper, the Life of Brother Giles by Brother Leo, the Sayings of Brother Giles. Twenty additional incidents are included in this edition. This is their first appearance in English. Raphael Brown is to be highly commended for his painstaking efforts to give us a very readable version with some informative notations.

*Selection of Franciscan Book Club*

**John Duns Scotus**, Beraude de Saint Maurice, Franciscan Herald Press, 60 cents.

The followers and devotees of Duns Scotus will welcome this new pamphlet. It not only gives a brief sketch of his little but gives also an insight into his chief doctrines. There is so much about Scotus that is little understood or misunderstood: Univocal Being, Formal Distinction, Primacy of the Will, his Christocentric doctrine are summarized in this pamphlet. This pamphlet is a condensation of a full length book made by Benedict Leutenegger, O.F.M.

**Vocation of the Sick**, Josephine Klausner, Franciscan Herald Press, 15 cents.

This pamphlet treats the age old question "Why must I suffer?" It attempts to show how suffering fits into the divine scheme of things. The big pity in this world is not suffering but so much wasted suffering. Once we learn to unite our suffering with Calvary we profit greatly from our cross. This the pamphlet shows in detail.

# CALENDAR OF PLENARY INDULGENCES NOVEMBER

All Saints, G.A.  
All Souls of the Order, Conv. (Cap.  
Oct. 5, Fran. Dec. 1, T.O.R. Dec. 2)  
St. Didacus C. 1 Or.  
St. Josaphat B.M.  
St. Agnes of Assisi V. 2 Or.  
St. Elizabeth of Hungary, Wd. 3 Or.  
Patron—G.A. and P.I.  
Presentation of B.V. Mary G.A.  
Bl. Catherine of Alexandria V.M. G.A.  
St. Leonard of Port Maurice C. 1 Or.  
Bl. Delphine V. 3 Or., Conv. (Fran.  
Sept. 26, Cap. and T.O.R. Dec. 9)  
St. James of the March C. 1 Or.  
All Saint of the Order. Also P.I. for  
Renewal of profession.—One day of the  
Novena in honor of the Immaculate  
Conception P.I.

**YOUNG GIRLS**, have you completed the  
eighth grade and desire to become a Sister?  
Come to our **ASPIRANT SCHOOL** and  
be one of our **FUTURE FRANCISCAN  
SISTERS OF THE IMMACULATE  
CONCEPTION** while you are acquiring  
your high school credits. Write: Reverend  
Father General, St. Mary of the Angels  
Convent, 1000 - 30th Street, Rock Island,  
Illinois.

## ROYAL JELLY

**ROYAL JELLY CAPSULES.** Month's  
supply; regular \$9.00 value, special  
\$5.95. 90 day supply, special \$14.85.  
"Api-Vitalex" - Dept. FH-9, Box 6674,  
Dallas 19, Texas.

## "PLAY-MASS" SET

Makes an Ideal Gift



For vocation-minded Catholic boys. Made of  
durable white plastic fabric, with brightly  
colored crosses. Set consists of chasuble,  
maniple, stole, glass chalice, chalice cover,  
3 altar cards, and "The Mass Book." \$5.98  
postpaid. **THE MIDLAND CO.**, 3681 Lake Ave.,  
Dept. N.W. Rochester 12, N. Y.

# Obituaries

Sr. Gertrudis Juergensen (Hartwell), Sr.  
Alma Rothermel (Joliet), Srs. Vincentina  
Hoefling, Joanita Abt, Clara Hartman (Old-  
enburg), Sr. Modesta Howling (Rochester),  
Sr. Coletta Adamietz (Little Falls, Minn.).  
Sr. Henrica Neeb (Rochester), Sr. Victoria  
Koch (Wheaton), Sr. Barbara Tobin (Du-  
buque).

—**Chicago:** Wilhelmina Pehler — **Houston:**  
Alex Victoria McMillian, Flora D. Spawn  
— **Elyria:** Jacob Knechtges — **Louisville:**  
Hermia Gimpel, Louis Flesch, Martina  
Schwierman — **Paterson:** Mary Provencher  
— **Pittsburgh:** Anna Herbst, Helen Schirra,  
Emma Schuetz — **Superior:** Ann Stark — **St.  
Bernard:** Anna Brockmann — **Munster,  
Texas:** Mary Gruing, Mary Knauf, Bernard  
Voth, Mary Walterscheid, C. M. Walter-  
scheid, Joseph Pantler, Edward Schmitt,  
Mary Elurhardt, Kathrin Herr, Louis Stein-  
burger, Elizabeth Knabe.

## BE A CLAIM INVESTIGATOR



**INVESTIGATE ACCIDENTS!** Many  
earning \$750 to \$1000 a month. Thou-  
sands of insurance companies, airlines, steamship lines  
and Government Offices need Claim Investigators. Also  
big opportunities for your own spare time business. We  
train you at home. National Placement Service **FREE** of  
extra charge. Bill King writes: "Your course has paid off  
for me with large earnings. You can quote me—your  
Adjuster Training Course is worth many times the cost."  
Write **TODAY** for **FREE** book.

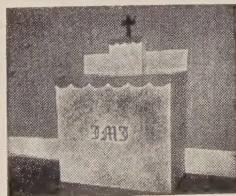
## UNIVERSAL SCHOOLS

University Park, Dept. ST-11, Box 8202, Dallas 5, Texas

## BEAUTIFUL SHRINE ALTAR

for Home and Classroom. 33" x 30" x 18"

L  
A  
R  
G  
E



S  
T  
U  
R  
D  
Y

Ideal as a home altar or shrine around which the Family  
Rosary, Night Prayers, and other family or personal de-  
votions might be said. Made of white corrugated board, a  
real piece of furniture, complete with reversible tabernacle  
and cross. Beautifully decorated in blue and red. In-  
cludes missal stand. \$6.98 postpaid.

AN IDEAL GIFT FOR THE CATHOLIC HOME!

## THE MIDLAND COMPANY

Box 1, Dept. N.W., Charlotte Sta., Rochester 12, N. Y.



# FRANCISCAN BOOK CLUB SELECTIONS

The books here are representative of the books to be offered the members of FRANCISCAN BOOK CLUB at savings up to 50%. This is a new way of providing Franciscana

for Franciscans. Experienced Board of Editors selects books from among those of all publishers. Selections will cover the wide variety of Franciscan interests.

## What the Club Gives You!

1. FOUR SELECTIONS A YEAR

representing the best in Franciscana from all publishers. Savings up to 50% on each selection.

2. A SPECIAL FREE BONUS BOOK

for each year of membership.

3. THE QUARTERLY FRANCISCAN BOOK NEWS

which will tell you about the quarterly selection and keep you abreast of all Franciscana published.



The Best for the Least

Begin Your Membership NOW by ordering MISSION TO PARADISE plus one of the books below

## BOOKS FOR EVERY AGE AND TASTE

THE WORDS OF ST. FRANCIS compiled by James Meyer, O.F.M. Published at \$3.00

FRANCISCAN LIFE IN CHRIST by Mark Stier, O.F.M., Cap. Published at \$3.00

THE BOOK OF LIFE by Allan B. Wolter, O.F.M. Published at \$1.75

JOHN DUNS SCOTUS by Beraud de Sainte-Maurice. Published at \$3.50

THE LEGEND AND WRITINGS OF SAINT CLARE OF ASSISI translated by Ignatius Brady, O.F.M. Published at \$2.75

IMMORTAL PROFILE by Ernest Pallascio-Morin. Published at \$2.50

ON LEAVE FROM HEAVEN by Abel Morea. Published at \$2.50

THE MILITANT LIFE by Stephen J. Piat, O.F.M. Published at \$2.75

FRANCISCAN SPIRITUALITY by Valentine Breton, O.F.M. Published at \$1.75

ONCE UPON A TIME IN ASSISI by Ancelet Hustache, PLUS the LITTLEST BROTHER by Sr. Joselina. Published at \$2.00

FRANCIS AND CLARE, SAINTS OF ASSISI by Helen Walker Homan. Published at \$1.95

ST. ELIZABETH'S THREE CROWNS by Blance Jennings Thompson, lecturer, writer. Published at \$1.95

ST. ANTHONY AND THE CHRIST CHILD by Helen Walker Homan. Published at \$1.95

THE CROSS IN THE WEST by Mark Boesch. Published at \$1.95



"Here is a popularization which will satisfy the specialist! This volume will acquaint many with the greatness of Father Serra, and this alone makes it a valuable addition to the growing field of Serrana."

—John Bernard McGloin S.J.  
"The Americas" Quarterly Review of Inter-American Cultural History



## This BOOK



PLUS ONE OF YOUR CHOICE

FOR ONLY \$2.98

## THE FRANCISCAN BOOK CLUB

1434 West Fifty-First Street, Chicago 9, Illinois

Please enroll me as a member and send me, for only \$2.98, plus 20¢ postage and handling, the 2 books: MISSION TO PARADISE and the one I have chosen. I am to receive free the monthly Franciscan Book News. I am to receive a Free Bonus Book for each four purchases. I may cancel my membership without obligation at any time after accepting four selections.

NAME \_\_\_\_\_ (Please Print)

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

☐ REMITTANCE HEREWITH

☐ BILL ME

SEND ME MISSION TO PARADISE PLUS THE BOOK CHECKED BELOW

- ☐ The Words of St. Francis
- ☐ Franciscan Life in Christ
- ☐ The Book of Life
- ☐ The Legend and Writings of St. Clare
- ☐ Immortal Profile
- ☐ On Leave from Heaven
- ☐ Militant Life
- ☐ Franciscan Spirituality
- ☐ One Upon a Time in Assisi and The Littlest Brother
- ☐ Francis and Clare: Saints of Assisi
- ☐ St. Anthony and the Christ Child
- ☐ The Cross in the West
- ☐ John Duns Scotus
- ☐ St. Elizabeth's Three Crowns

THE FRANCISCAN BOOK CLUB • 1434 WEST 51ST STREET • CHICAGO 9, ILLINOIS